1: Roth--99 (No date) 1890 Tasmanians
116, 252

"The natives did not care for European cooking, for according to La Billardière, 'We invited them [the natives] to eat with us some oysters and lobsters which we had just roasted on the coals; but they all refused, one excepted, who tasted a lobster. At first, we imagined that it was yet too early for their meal time, but in this we were mistaken, for it was not long before they took their repast. They themselves, however, dressed their food, which was shell-fish of the same kinds, but much more roasted than what we had offered them.'"

"Their method of eating is thus described by La Billardière: 'About noon we saw them [forty-eight savages] prepare their repast. Hitherto we had had but a faint idea of the pains the women take to prepare the food requisite for the subsistence of their families. They quitted the water only to bring their husbands the fruits of their labour, and frequently returned almost directly to their diving, till they had procured a sufficient meal for their families. At other times, they stayed a little while to warm themselves, with their faces towards the fire on which their fish was roasting, and other little fires burning behind them, that they might be warmed on all sides at once. It seemed as if they were [102] unwilling to lose a moment's time, for while they were warming themselves, they were employed in roasting fish; some of which they laid on the coals with the utmost caution: though they took little care of the lobsters, which they threw anywhere into the fire, and when they were ready, they divided the claws among the men and children, reserving the body for themselves, which they sometimes ate before returning to the water. Their husbands remained constantly near the fire, feasting on the best bits, and eating broiled Fucus, or fern roots. Occasionally, they took the trouble to break boughs of trees into short pieces, to feed the fire. Their meal had continued a long time and we were much surprised that not one of them had yet drank; but this they deferred till

they were fully satisfied with eating. The women and girls then went to fetch water with vessels of sea-weed [Fucus palmatus], getting it at the first place they came to, and setting it down by the men, who drank it without ceremony, although it was very muddy and stagnant. They then finished their repast' (II. ch. x. pp. 57-60)."

"Ross, describing a visit paid him by sixty aborigines, says: 'They made a small cooking fire on an eminence behind my cottage, and squatting round it by turns, while others walked about and hunted here and there, they continued cooking and eating, more or less, from nine o'clock in the morning to about four in the afternoon, when they all of a sudden ... rushed into the broadest and deepest part of the river in front of my cottage, and splashed and gambolled about for at least an hour.' On another occasion his old visitors, the blacks, reappeared. 'They encamped on the same spot they had formerly done. About an hour before sunset, the hunters having returned home, some with one opossum, others with two or three kangaroo-rats or bandicoots.... They had begun cooking, and had nearly finished dinner, for these aborigines I found were quite fashionable as to their dinner hour, as well as classical in adopting the Roman method of reclining at meals, lying round their fire, resting on one elbow, and holding the half-roasted leg of an opossum eating in the other. They evidently knew the advantage of not overdoing their roast meat, but, by the process they adopted, retained all the best of the gravy. The flames of the fire having burned down, the animals, with all their natural coats upon them, were thrown on the live embers, occasionally turned from side to side, till not only all the fur was singed off, but the entire carcass tolerably well done throughout. It was then taken off, cut up with a sharp flint or [103] stone, or, if their intercourse with Europeans had enabled them to procure that march of civilization--a piece of glass--quartered and

disjointed. Occasionally they would dip the savoury flesh into the alkali ashes of the fire, instead of salt, before putting it to their mouth. As I stood with my little child watching with much interest this aboriginal scene, their natural politeness was constantly urging me to partake with them, and, not to disoblige them, both I and my child each took a nicely-cooked leg of a kangaroo-rat in our hands. Not liking, however, to eat it down, with my best expressions of gratitude I moved gradually away till I reached my house, when I gave the pieces to Danger and Juno [the dogs]' (Ross, pp. 146 and 153-154). In this account it will be noticed that the natives made use of a substitute for salt, an article which is not referred to by any other writer."

1: Roth--103 (No date) 1890 Tasmanians
116, 252

"Backhouse's account of a meal off a kangaroo-rat, witnessed by him, runs: 'The animal was thrown into the ashes till the hair was well singed off, and it became a little distended by the heat; it was then scraped, and cleared of the entrails, after which it was returned to the fire till roasted enough. This is the common mode of cooking practised by the aborigines, who find, that by thus roasting the meat in the skin, the gravy is more abundant. In eating, they reject the skin' (p. 85). Bunce's description of their cooking is almost the same as that given by Backhouse (pp. 55-56)."

"We have above recorded La Billardière's and Ross's account of their meals, including a few words on their cooking. Of this art, Péron says (ch. xii. p. 226): 'The fire was lighted in an instant, ... the cooking was neither a long nor a tedious operation. The large shells were put on the fire, and there, as if on a dish, the animal cooked; it was then eaten without any other seasoning or preparation. On tasting shell-fish prepared in this way, we found them very tender and succulent.' On another occasion (ch. xii. p. 243) his party came upon 'fourteen huts or wind-shelters; ... several fires were still burning before these huts.... In front of them there were several bones of kangaroos and birds; and some flat stones warm and greasy, on which it seemed to me meat had been broiled.' Lloyd tells us (p. 51): 'The task of gathering and cooking the latter description of food devolved entirely upon the gins. The culinary arrangements of those children of nature were most primitive. They lived in happy ignorance of any cooking apparatus save the bright red embers engendered from the wood of their native [104] trees.' 'The manner of cooking their victuals is by throwing it on the fire, merely to singe off the hair' (Widowson, p. 190). 'They used to half cook the opossums whole' (Thirkell). Backhouse describes the cooking of limpets and bandicoots thus (p. 86): 'The bandicoot and limpets were cooked, the latter being pitched by the natives, with great dexterity, into the glowing embers, with the points of the shells downward: their contents, when

cooked enough, were taken out by means of a pointed stick.' 'Having thrown the carcase, without any preparation, upon the fire, when but just heated, the limbs were torn asunder, and devoured voraciously' (Dixon, p. 22). Only one settler testifies to the cleanliness of their cookery: 'They scrape their kangaroo and opossum very clean before they roast them' (O'Conner, p. 55)."

1: Roth--104 (No date) 1890 Tasmanians
116, 252, 264, 354

"'The hearths of clay which Anderson noticed at Adventure Bay, at the foot of trees hollowed out thus [by fire], are not, I believe, the work of the natives; for the trees which we saw rooted up and thrown down, had dragged along with them layers [couches] of clay mixed with stone, so hardened by the fire that one could easily have been deceived and taken them for masonry. The natives, indeed, use these hearths to broil their shell-fish; fragments of shells have been found among the ashes at the foot of these trees' (Rossel, I. ch. iv. p. 63). With reference to the hearths La Billardière states (I. ch. v. pp. 175-176): 'Most of the large trees near the edges of the sea have been hollowed near their roots by means of fire.... They seem to be places of shelter for the natives whilst they eat their meals. We found in some of them the remains of the shell fish on which they feed, and frequently the cinders of the fires at which they had dressed their victuals.... Anderson speaks of hearths of clay made by the natives in these hollow trees...; but... the natives of this country do not make their fires upon hearths, but kindle them upon the bare ground, and prepare their victuals over the coals.' Backhouse says (p. 79): 'They daily removed to a fresh place, to avoid the offal and filth that accumulated about the little fires which they kindled daily.'"

1: Roth--107-108
116, 226, 252

(No date) 1890

Tasmanians

"Péron describes a family which was returning from fishing; nearly all the individuals were loaded with shell-fish [108] belonging to that large variety of oreille de mer peculiar to these shores (ch. xii. p. 226), and (ibid. p. 254) his meeting with some twenty female aborigines, 'as they were evidently returning from fishing, they were all laden with large crabs, craw-fish and shell-fish grilled on the charcoal, which they carried in their rush baskets.'"

1: Roth--108 [3] (No date) 1890 Tasmanians
116, 222, 252, 262, 824

"As was to be expected of a race in their condition, the Tasmanians appear to have availed themselves largely of the edible vegetable productions which abounded in their island. La Billardière noticed that they made use of fern roots, sea weeds, fungi, etc. (II. ch. v. p. 235; ch. x. p. 14; ch. x. p. 50). The sea-wrack (Fucus palmatus) they broiled, and when it was softened to a certain point, they tore it to pieces to eat it, ... and the ficoides they eat without preparation. Rossel also refers (I. ch. iv. p. 99) to the fern roots eaten by the natives;..."